AGE OF PROGRESS

The development of Spiritual Truth is the achievement of human freedom.

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"There ought to be a law enacted making them Indictable."

These words, or their equivalent in meaning, were uttered by a specimen of humanity, on Sunday last, at the Clarendon Hotel, in this city. The occasion on which they were uttered, was a conversation on the subject of spiritualism, in which the person referred to was denouncing spiritualists, condemning their faith in spiritual communications and manifestations as false and abominable, and representing them as heretical, fanatical and blasphemous. And he gave it as his deliberately formed opinion that the legislature of the State would do well to enact a law making them punishable by indictment, fine and imprisonment, for their religious faith and its promulgation. Now this fact would not be worthy of occupying the space which we have already given it, were it not for the connection in which he stands. In the first place, he is a lawyer by profession—a profession, by the way, which is generally, and we believe justly reputed to embrace much more than its numerical quota of enlightened and liberal mind. In the second place, he is a member of an orthodox church, and may be supposed to entertain sentiments, in this relation, common to his sect. In the third place, he holds an office in the city government, to which he has been elected by the people, without distinction of sect, creed or religious affinity, but, probably, with more direct reference to the stripe of the flag, or the adjective of the *shell*, under which he does party political duty, than to his religious type, his intellectual calibre or his moral honesty.

Let the reader understand that we have not singled out this man, as an object against whom to thunder personal animadversions. We have taken him as a representative of a large class of persons, who array themselves against the Harmonial Philosophy, against the acceptance, by the general mind, of the truth that spirits of departed men and women do revisit earth and communicate intelligently to spirits still incarnate; against the position that spirits can now hold communion with mortals, as well as they could eighteen hundred or two thousand years ago; against the seemingly rational conclusion that there is as much credit due to the thousands, tens of thousands and hundreds of thousands of rational minds, of the present age and hour, who positively affirm that the spirits of the departed visit them and hold intercourse with them, as there can be to the few names that the Jewish history has handed down to us, who are said to have declared that they had similar visitations and communications, both anterior and posterior to the advent of Christ. And we have taken him for this purpose, because he has stepped forth, in panoply, as a champion of the class whom he represents, and, in their behalf, is doing battle against the spiritual fraternity.

Now let us compare the religious faith which he represents, with that which he contemns,and for accepting and believing which, he and his class think spiritualists should be indicted and punished, in this age and country. He believes in the existence of a God, who never began to exist. He believes that this God existed on eternity, before he conceived the idea of creating the universe. He believes that this God created the earth, which was the great work of creation, and the sun, moon and stars, which were mere appendages to this earth, made for its convenience, which was the lighter work of creation, all in six days, and that, on the seventh day, he rested. He believes that these six days of Gods creative labor, and the seventh day of his rest, constituted a week, according to our calender, and that he required all men forever thereafter, to work six days and rest the seventh day, as he had done. He believes that God pronounced every thing he had made to be very good. He believes that God made one man and one woman, and put them in a beautiful garden, called the Garden of Eden, which he had prepared for them, and where he intended they and all their progeny should live for ever. He believes that God also created a being nearly equal to himself in power, and endowed him with a spirit of evil, and called him Satan. He believes that the purpose for which this being was created, was to tempt the man and the woman to disobey their Creators injunctions. He believes that God prepared a place of eternal torment, which in our language, is called hell, into which he intended to send the souls of all disobedient men and women. He believes that God created fruit trees of all kinds, for the use of the man and the woman, and that he created one kind which he forbade them to taste. He believes that Satan, according to the design of his Creator, tempted the man and woman to eat of the forbidden fruit, and that the woman did eat and induced the man to eat also. He believes that, in consequence of this act of disobedience, which God intended they should commit and which he intended Satan should cause them to commit, he pronounced the sentence of death and damnation upon them and their posterity forever, and turned them out of the Garden of Eden, and sent them off into the country, to get their living by digging. He believes that, in consequence of this disobedience, the whole race of man was cursed, and that as they multiplied in numbers on the earth, they increased in wickedness, till they became so extremely depraved that God determined to destroy the whole of them, by a great flood, excepting eight. He believes that God did carry that determination into effect, in the manner following:

He believes that God selected one of the ninth generation, from the first pair—Adam and Eve—whose name was Noah, to build a great Ark, capable of holding the eight persons whom he intended to preserve, and specified numbers of every species of animal; for he intended to destroy the whole animal creation, with these exceptions, merely because the man and the woman had tasted the interdicted fruit. Why the whole animal creation were thus doomed to destruction, the faith which this gentleman and his class adhere to, does not specify; but so, according to his belief, it was. He believes that this man, Noah went to work, with whatever help he required, and labored one hundred years, if not longer, before the clumsey thing was completed. He believes that, when it was completed, God ordered Noah and his wife, his three sons and their wives, to go into it, and then sent them twos and sevens of all the animal creation, from the mastodon, which was nearly or quite as large as the whole Ark, to the least of the microscopic tribes that breathe atmospheric air; and sevens of all the feathered tribes, from the mighty Condor of the Andes, to the beautiful Trochitus, whose gorgeous plumage mocks the tints of the flowers, whilst it kisses them, apparently standing upon nothing. He believes that all these came to Noah, at the bidding of God, and that they were all taken into the Ark, together with provinder and water enough to serve them all a year; all of which would require more room than one hundred such Arks could furnish. He believes the Ark was miraculously made to hold the whole cargo, and that God stood ready to shut the door and seal it up. He believes that, as soon as all was ready on board, God set the rain to pouring down; that it rained forty days and forty nights, covering the whole earth with water, so that it measured between ten and eleven miles greater in diameter than it did before the storm commenced. This he believes, notwithstanding that, if the whole

atmosphere of the earth could be converted into water, it would not increase the earths diameter more than about four rods. He believes that all living creatures that the earth contained, which were not in this Ark, were drowned by the flood. He believes that, when God had accomplished this work of destruction, he stoped the rain storm, and caused it to be fair weather ; and that, after a long time, the water dried up, so that the Ark rested ; and that after another long internal, the men, women and animals sallied forth on dry land and dispersed themselves, as God gave them direction, to repeople the desolated earth.

He believes that the curse which was attached to Adam and Eve, for their apple-eating transgression, went with Noah and his family into the Ark, stayed there with them, went out with them, and cleaved to each and all of them, whithersoever they went. He believes that, as fast as they increased in numbers, they again waxed more and more wicked, and that they were going to eternal damnation as fast as they left this world. He believes that God saw that there was no other way to save them than to ransome them from the curse which he had fixed upon them, and that he devised a way whereby he could oppease his own wrath, and save the human family from this dreadful doom. This method was, to beget a Son, on the body of a mortal woman, and to constitute himself the spirit, or soul, of that son, and offer himself up a sacrifice to his own vengeance, and let the Jews, who were to be his chosen people, murdered him. He believes that, notwithstanding the great necessity for stopping the stream of souls that was pouring into hell, he concluded to postpone carrying this plan of salvation into operation for four thousand years. This he did, and suffered hell to be peopled with the entire product of humanity, during all that period. He believes that, at the expiration of this time, God did beget a son, and entered into him, as the soul of that son, so that he became his own son and his own father, and that this son of a woman whose name was Mary, was no less than Almighty God himself, reduced to the necessity of committing suicide, to reconcile himself, to himself and to man, and save man from his (Gods) burning wrath. He believes that this same Almighty God dwelt on earth, incarnated in this piece of human flesh, and suffered all manner of persecutions and, finally, death on the cross, at the hands of his human children, to keep them out of hell ; and he believes that, after all, he failed to save more than one in ten of them, and that the stream which is pouring into perdiction has continually increased in volume, notwithstanding the tithe that his suicide redeemed, because the race has continually become more and more numerous and their time of life shorter and shorter. Here, according to the faith of the gentleman and the class whom he represents, was a signal failure of the great plan of salvation, which God had been more than four thousand years endeavoring to bring about.

Let us now go back a little, and bring up some items of their faith, which we have left behind.

He belives, for himself and his friends, that the children of Israel, on account of a great famine in the land of Canaan, got strayed away into Egypt, where corn was plenty, and where they so-journed some four hundred years. He believes that they were sorely oppressed by Pharaoh the King of Egypt, and that God interfered in their behalf, and devised a plan to break their bonds of Egyptian slavery, take them out of Egypt, and restore them to the country of their nativity. He believes that God raised up a medium, whose name was Mosses, and set him at work to negociate with Pharaoh for their release. He believes that God sent Mosses to Pharaoh, a great number of times, to demand of him the release of his (God's) people, and that every time Moses made the demand, God hardened Pharaoh's heart, so that he would not let them go ; andhe believes that, for his thus refusing, God, who caused him to refuse, cursed the whole land with dreadful curses, all of which are recorded in the Bible, every word of which the gentleman believes to be the word of God.

He believes that God counselled the Israelitish women to borrow all the jewelry they could, from the Egyptian women, and not to return it to them, but to keep it for themselves and take it with them out of the country. He believes that they did so, and that God did take them out of the country by causing the Red Sea to part and leave them a road, on dry ground, and that Pharaoh and his hosts, who were following them, to recapture them, were swallowed up and drowned, by the returning flood. He believes that God worked sundry miracles, to sustain these deserters in the wilderness. He believes that they became discontented and distrustful of God, and insisted on having a God made for them, in the shape of a calf, out of the jewelry which God had induced them to steal from the Egyptians. He believes that the craftsman took the jewelry and made a golden calf, and that it was carried before the people, and they worshipped it. He believes that God was very angry with them for this act of idolatry, and determined to destroy them all in the wilderness. He believes that God communicated his determination to Moses, telling him to stand aside and let his wrath have its full effect upon them, and he would make Moses a great man. He believes that Moses, who was not so passionate as God, remonstrated with him for being thus hasty. telling him that the Egyptians would say he brought the children of Israel out of Egypt for the purpose destroying them in the wilderness, and counselling him to repent of his rash determination. He believes that God was convinced by the wise counsel of Moses, that he had acted in a manner unbecoming to his dignity, and repented and reversed his sentence of distruction. He believes that God was forty years getting the children of Israel back into the land of Canaan, and that very few of those who started, lived to get there.

He believed that Moses and God frequently conversed together, on Mount Sinia, and that, on one occasion, Moses insisted on seeing God's face—that God told him no man could see his face and live, but that he (God) would place him in a nook of a rock, which was close by, where he would pass by him, holding his hand over his (Moses') eyes while he was passing, and then take it away so that he might see his "back parts." He believes that this same God gets angry with his human children every day, as he did at the Israelites in the wilderness,and that, although he is thus ill-natured, thus vengeful, thus despotic and cruel, every human being must love him with his whole soul, or burn in hell-fire eternally. Thus he believes that the God which he and his class worship, has made some fatal blunder in every great enterprize he has ever undertaken; and that, even now, human souls are constantly rushing to the regions of the damned, for want of success in the attempt which he made to appease his own wrath, by sacrificing himself.

And the gentleman believes that, in ancient days, spirits of men and women, angels and arch angels, and even God himself, left their abodes in heaven and ministered to, and held personal communication with mortals; but he believes that, when John the Divine finished receiving the revelations, in the Isle of Patmas, heaven was shut up, the door of communication was locked and the key destroyed, so that there should never be any farther intercourse between the inhabitants of the two worlds. Where he and his class get this article of their faith, we have no means of knowing, as the book whence they pretend to derive their religious creed, contains nothing of the kind.

Now, the faith professed by those whom this gentleman and those he represents, believe to be proper subjects for punishment as criminals, on account of their religious sentiments, will require but few words of description. They believe, as the gentleman does, that spirits of departed men and women, did, in ancient days, return to earth and hold communion with mortals. They believe that they do so now continually. They believe that God is a kind, bountiful and loving father. They believe that his whole nature is kindness and affection, and that there is in it no admixture of malignity, vengeance or hate. They believe that there is an embryo archangel in every human being that is born into this world, and that every one will arrive at that state sooner or later, according to their manner of life in this world. They believe that every soul takes position, in the spirit world, according to their degree of moral and spiritual elevation, at the time of transition. They believe that those who leave this life deeply imbued with moral

guilt, and without spiritual refinement, will grovel in darkness, in the spirit world, for a longer or shorter period, according to their inclination or disinclination, to obtain knowledge of the truth, and to ascend in the scale of spiritual development. They believe that there is no such thing as punishment, for punishment, in the spirit world, but that all the suffering of the guilty is the inevitable result of a law which God himself can not abrogate. They believe that ignorance and religious error are the worst enemies that mortals have to contend with, and that the idea of a devil, as entertained by Christian orthodoxy, is a pagan myth, which no sane mind of the present age can entertain for a moment. They believe that the spirits of departed men and women, millions of whom have arrived at the estate of angels and arch angels, are now engaged in the glorious work of redeeming humanity from the reign of ignorance and the thraldom of error, and that they will never cease their efforts till the whole human family are regenerated and redeemed. And they believe it to be their highest duty, and know it to be their greatest pleasure, to do all in their power to aid their celestial friends in the hallowed effort which they are making.

Now, reader, compare the two systems of faith and decide which you believe to be the more rational one, and which of the two believers and worshippers you deem the more worthy of punishment for folly and blasphemy.

Rail Road Circle.

LOCKPORT, May 1st, 1856.

MR. EDITOR.

The following is the first of a series of lectures delivered in Lockport, through MR. G. M. SLAYTON, speaking medium. The circle before whom these lectures were delivered, was organized last December, by the direction of spirits, and consisted originally of only three members, and was afterwards gradually enlarged to twelve, by the same invisible authority. Everything appertaining to this circle, has been done in strict accordance with the direction of the spirits who control the medium, and the subject of the lectures are of a deeply philosophical nature. MR. SLAYTON has been but a short time a medium, but from the progress he has made, I cannot but believe that he will soon become better known, wherever spiritualism is acknowledged, as a highly interesting and valuable medium for the communication of philosophical truths and general principles, for which his organization seems peculiarly well adapted. I took down these lectures as delivered, and, as secretary of the circle, have received spiritual directions to forward this first one to you for publication, which, if thought worthy, will be followed by others of the series. Respectfully yours,

EDWARD GIDDINGS.

LECTURE, No. 1.

There are many phenomena in nature which, to the untutored mind, are tedious; but the mind which has been disciplined and enlightened, has patience to endure the growth of nature's development; hence it is the wise who are successful in searching nature's domain. I say that it is the disciplined mind—disciplined in thought—that is successful. All other minds that perchance succeed, do not succeed in reality; theirs is not success, but a coincidence which is as applicable to a fool or unthinking mind. Hence true success crowns only the mind of thought.

Look into the history of the past and see who has revealed the greatest truths to man. It was not the sensualist—it was not the man of fashion—it was not the miser—it was not the aspirant for the accumulation of power,—but it was the humble and thoughtful mind—the mind that has become disciplined by thought, and had learned to take nature at its word. Hence all enterprises, all revelations to man, are but the result of *quiet patient thought.*

This we take as our position, that all revelation is the result of patient thought. This I speak to this committee, as applicable to them. If a revelation of importance to man is to be the result of your sittings, it must come by patient thought. Every discoverer of any principle in nature, has thought patiently upon the relation of things. In the discovery of this relation consists the revelation.

Nature has its fixed laws. These laws are manifested through materiality; and by the action of materiality, as manifested by these laws, we discover the relation of things. Knowing this relation and obeying these laws, is mans progression. Progression is but obedience to law. Man is an organized being, developed by this law. He now stands in certain relations to all nature; and there is a law existing between him and all else. For man to be in harmony with himself and his fellow man, he must know the relation that exists between himself and his fellow man; and to be in harmony with nature, he must know the relation that exists between himself and nature. These are the fundamental principles of all progression—"On these hang the law and the prophets."

It has been said—"Love thy neighbor as thyself," as being the sum total of the law: But I say a knowledge of the relation of things is the law—the sum total that consists of a command. The law of the relation of things is the Alpha and Omega of all commands. "Love thy neighbor as thyself" is but a consequence, a natural result of a knowledge of this law.

Yes, I say, conditions produce their legitimate effects. Laws which control mind, are analogous to those which control chemical substances. A combination of certain ingredients, taken from the chemical laboratory, when united by chemical laws, constitutes a compound that is equal to the quantity and proportions thus united. As with minerals so with mind. A union of minds forms a compound not like either isolated. Mind derives its origin from minerals. Minerals in their native state, have certain attributes. Each mineral has attributes peculiar to itself. When two or more minerals unite, their attributes or qualities unite and form a new compound of matter and principle. This new compound then becomes an individuality, and is now, in its turn, like the former mineral, an original or new individual with attributes peculiar to itself. This new mineral, or new production, with its attributes, when united with another primitive element or mineral, forms another compound of mineral and attributes. The mineral is compounded by laws inherent in itself; and the attributes are also compounded in the same proportion that the minerals are which compose the compound.

There is a principle pervading the universe, which acts upon materiality, or materiality is modified by it. This principle is known only by its action on materiality. We behold materiality taking upon itself a variety of forms. These forms are divided into classes. Each class has a form peculiar to itself, which constitutes its class. This principle, which pervades the mineral and acts upon materiality, is called law.—Materiality is affected by it only when it is formed by the action of this law. Beyond this law, which is discovered only by its action on materiality, nothing can be known.

Cause and effect are two principles recognized by man, one of which stands in a positive relation to the other. Man observing the effect, seeks its counterpart, the cause. When he arrives at the immediate cause of the effect, he then discovers that that cause is but the effect of a preceeding cause; and then, by a further investigation, he discovers that this preceding cause is but the effect of one that still precedes. As he traces the links of causes, each link becoming an effect, he discovers that nature is a unit. Cause and effect are the only things known to man; herein consists his only knowledge—herein consists all wisdom.

He who knows the laws of cause and effect, is omnipotent. Man discovers that this law exists. In it he sees wisdom, and that wisdom to him, is incomprehensible. The source of that wisdom he calls God, God, then, from whom this wisdom emanates, is the maker and ruler of all things. Man, as I said, discovers a law of relation between cause and effect; beyond this law man knows nothing. But by the wisdom of its action his mind would soar beyond it and seek for a cause why this law exists. He seeks for the "First Great Cause" which he calls God-Now the inquiry comes home to the mind—what is God? From the

early history of the past, Gods there have been many; but what is God! is the question. Every generation of mankind has had its God, and each God has had his attributes. The God of a succeeding generation was not the God of the preceding; so on down to the present generation. And yet man, in the present generation, is not satisfied with his God. He is still subject to change. The God of the present generation, will not be the God of a future generation. Then, I say, what is God? Is he subject to change? His attribntes have changed with every generation. Is God changeable?—

Mr. President.—Being subject to this law of cause and effect, I find myself under the neccessity of being brief—of being limited in my remarks. It is only by this law that I speak or even think; and the only success that attends my efforts is by a knowledge of this law of cause and effect. And, it is now my object to impress upon the minds present, this truth: By the effect of certain causes you are here assembled, and, this assembly is designed to be the cause of another effect. Certain conditions properly combined, constitute the cause of an effect which is the result of its combined action. Hence, according to the conditions, the result must follow. I repeat it—the result must follow. Hence you see the law. Now I, your speaker, design to produce an effect. Having a knowledge of the relation of conditions to produce that effect, I now proceed to establish it according to the knowledge I possess.

First, The object I have in view is to establish a communication between two spheres. The terestical is one, the celestial is another.—One stands in a certain relation to the other. Having a knowledge of this relation and a knowledge of the conditions necessary to accomplish my object, I shall proceed forthwith. And while doing so, I shall endeavor to answer the question, upon a philosophical basis,—"What and where is God?"—Not that God who is changeable and whose attributes change with every generation,—but the unchangeable and everliving God, whose attributes are the eternal throne of Omnipotence.

MORE ANON.

Lecture by Josephine Bonaparte.

MISS. BROOKS, MEDIUM,—REPUBLISHED.

THE SPIRIT WORLD.

God is the Father of all. He is the Ruler of every world. He is the first intelligence, and from him all things flow. The spirit world is one of infinite beauty and magnificance. The first sphere of developement, is where the interior senses of the spirit are enshrouded in darkness, but is not a locality of darkness. A spirit inhabiting this sphere is one whose perceptions are overshadowed by untrue and chaotic comprehensions. Its construction is of unrefined matter, and it cannot progress if the laws of order and wisdom are not observed and studied.—The minds of the first sphere return to earth. They long for the associations and enjoyments they left on earth. They do not admire the beauties and sublimities of their home, and sometimes delight in annoying higher minds when communicating with their earthly friends.

The spirit world is constructed of sublimated matter. It has its trees and bodies of water. It has its flowers and types of every object. We have here bodies of water far greater than your capacious oceans. We have from the drop of water to the small streams, the large rivers and the unbounded oceans. We have trees from the small to the large, and in sublimity they may not be compared with the trees of earth, for they are far more beautiful. The flowers of the spirit world are incomparably more loveley. The mountains, the rivers, the craggy precipices, the cataracts and water falls, are the most sublime works of Gods creations.

The spirit faculties and capacities cannot but unfold when contemplating the mysterious workings of God in the spirit world. Groups of angels or spirits cluster around these divine works, and within they feel an impulse to admire and an aspiration for higher glories. They cannot see God. They cannot behold Him in His power and grandeur.—They cannot behold the heavenly Father of all, who in his goodnes and purity forgets not the lowest cottager nor the humblest spirit. His goodness and affection are inspired by all objects, and as truth and wisdom flow from the great position of His supremacy and His spirit, each soul realizes His power, and all strive to know from whom such blessings are derived. The God of love speaks in the tiny flowers.—His goodness is seen in the mighty deep, whose waves dash onward onward forever. In the loftiest mind God is there opening the inner self or perception to the elevating power of science and truth. He, through His laws, creates and disorganizes bodies, and gives them an immortal existence in the spirit world.

In the second sphere, the spirits attain a position of truth and goodness; but the minds inhabiting this sphere possess not deep and clear comprehension, because their knowledge of their own being and of God and nature, are limited. They have brighter conceptions of the glorious beauties of universal benevolence, and their perceptions are opened to a better and higher appreication of the nature of the spirit and of the goodness of God—of the beauties of his material and spiritual universe, than the minds of the first sphere. The elements of the minds of the second sphere of developement, are harmoniously exercised by the principle of wisdom; and through this law, order and arrangement are produced. The uncultivated intitution begins to be developed and exercised by philosophical and ethical themes of thought. The spirits of this sphere cannot trace, analogically, principles of their own construction; but, from the principles of perception, they can arrive at a more definite idea of a higher and clearer understanding of their nature, its legitimate functions and future destination.

The third sphere of developement is still higher and more beautifully refined than the second sphere. The spirits of this sphere have an instinctive faith in the perpetuation of spiritual and individual existence. The bases upon which rests the individualization of the principles of their minds, are the unfolding of the laws of association, developement and progression, as a living interior manifestation of their own immortal destiny. Their faith is not based upon hypothetical reasoning, but upon the absolute and immutable demonstrations of the laws of creation. The relation which the spheres hold to one another is intimate and harmoniously perfect. In this sphere, the capacities of the spirit are more fully developed, because their desire for the material has gradually decayed, and spiritual aspirations have attracted their minds to the vast and grand laws of the spirit world, which evidentially unfolds the divine perceptions and infinite faculties of their minds. The laws of order, wisdom, harmony and love, are but feebly comprehended by the spirits of this sphere.

In the fourth sphere of developement, we behold still higher powers of intellegence manifested. We behold calm and elucidate reasoning and a thorough investigation of the laws, principles and elements of material and spiritual science. Of the laws of construction their comprehensions are true and noble. Their actions and manifestations of wisdom and love, are characteristic of a highly intellectual and infinitely beautiful class of minds. Their conceptions of a divine Father, are yet imperfectly developed. The state of intellectual growth which their minds have attained, is scientific and philosophical; and their comprehensions are endeavoring to grasp the infinite expansion of divine causes. Their improvement in spiritual cultivation to elaborate their conceptions of God and His laws, are much more advantageous than that of the lower spheres, because their appreciation of goodness and purity is greater than the appreciation of the minds occupying lower spheres of refinement.

The fifth sphere is deeper and richer than all of which I have spoken and is the one to which I am elevated. The minds of this sphere comprehend, in part, the celestial sweetness flowing from the divine fount of love and the relation of the interior self, with the kind protection of a supreme Father. The elements of each mind are conjoined and consociated, and occupy specific positions, and perform innumerable func-

tions in the development of their spiritual existence. Their affections are more perfectly governed by the eternal laws of God; and they strive to gratify their deepest and wisest desires, by nobler comprehensions of God.

The progressions and developments of the spirits in this sphere, present greater proofs of the orignal and eternal principles of organizations, and have a proper comprehension of those various principles in nature, and the qualities, and essence of the spirit world, which spontaneously flow from the great Divine Principle. Affectionately.

JOSEPHINE BONAPARTE.

Roman Churches and their Relics.

ROME, March 16, 1856.

We have occupied spare moments from day to day in visiting "only a few" of the three hundred and fifty odd churches in Rome. Many of these edifices are noted for the "Sacred Relics" they enshrine. Of hese let me enumerate a few. The first and considerable one is the "Scala Santa" or Sanctified Stairway—erected in a small chapel, built for the purpose There we beheld, kneeling upon a flight of wooden steps, about one hundred persons of both sexes—gentlemen in broadcloth, ladies in silks and laces, and beggars in rags were all there, and besides them were several very dirty looking priests. The silence of a few moments was finally broken by a clattering, shuffling movement—the penitents moving up a new step—and then succeeded another silence broken by a new comer, who kneeled, bent his head over the lower steps, kissed a brass cross secured there; made the sign of the cross over his breast, and repeated a prayer of some kind—inaudibly—after which he waddled up the next step, on his knees, said another prayer, and like his predecessors kept on thus until he reached the top. At the foot of the staircase, at a little desk, sat a priest complacently taking his snuff, and watching lest a "heretic" should attempt to ascend the stairway in any other manner than that regularly prescribed by Papal "Bull." Each pilgrim, as he reached the top, kissed another brass cross imbedded in the marble floor, then rose to his feet, and walked to a strong iron railing, in front of a chapel, containing a portrait of Christ at the age of twelve—painted by St. Luke. At this grating he repeated another prayer, kissed another cross crossed himself and turned to one of two paintings of Jesus placed on either side, kissed the canvas representation of the Soviour, pressed his forehead against the same, and then descended by one of the two side stairways

This remarkable staircase consists of twenty-eight marble steps, about twelve feet long by eighteen inches wide, the identical stairs which Christ decended after he was condemned to be crucified by Pontitus Pilate.—The steps can only be ascended by penitents on their knees, and yet they are *kneeled* so much my multitudes of "the faithful," that casings of two inch hickory plank have been found necessary to protect them. The third of these casings are now almost worn through, and will soon have to be renewed.

In St. Peter's is preserved a pocket handkerchief containing the impression of the Saviour's features—the one used by Christ, when he wiped from his brow the bloody sweat. It is shown with much ceremony to the people, during "Holy Week." The head of St. Andrew is preserved in the balcony, over the statue of the Saint. The lance of *Saint* Longinus (the soldier who pierced she body of Christ)—the identical weapon—is also, among other relics, in one of the balconies of St. Peter's. In the rear of the high altar there is a bronze chair, called the "Chair of St. Peter," which encloses a common rush bottom chair, formerly used by St. Peter and many of his successors; and beneath the altar is the grave of the Apostle. A chapel, called the "Capella della Colonna Santa," contains the column, brought from Jerusalem against which our Saviour leaned when he disputed with the Doctors in the Temple.

In the church of San Givoanni Lateran, are shown some old cedar boards, enclosed in a glass case—the "Table" upon which Christ ate his last supper with his desciples. In the cloisters of an adjoining convent is the mouth or curb of the "well of the woman of Samaria," having several crosses sculptured on it; two columns from Pilate's house; one of the pillars of the Temple split when the vail of the temple was rent in twain; a porphyry slab, on which the soldiers cast lots for the garments of our Saviour; another slab supported by four columns about six feet high erected as a measure of the exact height of Christ; a marble altar table, *through which* a wafer fell from the hands of a priest who doubted the "real presence"—leaving a hole, into which we thrust our fingers for the purpose of becoming convinced. It is said this incident occurred during a celebration of the Lord's supper several centuries since in this very church.

In one of the chapels of the church of "Santa Maria Maggiore" is preserved the sacred "Presipio," or cradle of the Saviour, in which, when an infant the Virgin rocked him to sleep. This cradle forms the subject of a solemn ceremony and procession on Christmas eve, at which the highest cardinal usually officiates. The portrait of the Madonna is in the same chapel, is pronounced—by a Papal Bull attatched to one of the walls—to have been painted by Saint Luke.

The church of "Santa Croce" is so called from a portion of the true cross deposited in it by the Empress, Saint Hellena, who also mixed some earth, which she brought from Jerusalem—with the foundation.—No woman is allowed to visit the tomb of this Empress. In his church we saw the finger of St. Thomas, with which he probed the wounds of our Saviour; several "thorns" from the original crown; a portion of the inscription nailed upon the cross; one of the nails which fastened Jesus to the tree, &c., &c., all enclosed by glass in silver and golden caskets, and only handled by the bishop, wearing red silk gloves for that purpose.

When we went to the Catacombs, we stopped at a little church called "Domine quo Vadis," erected on the spot where St. Peter, in his flight from Rome, met our Saviour. On the floor of this church is a marble slab secured by an iron grating upon the very spot where our Lord stood at this memorable interview, and on this slab are the impression of a pair of bare feet. The original stone of the road pavement, in black lava, is preserved among the most relics in the church of Saint Sebastian, where, also, are the arrows that pierced the body of that saint; a piece of the rope, by which he was bound to a tree, and a large number of other relics. This church—St. Sebastian—occupies the site of the original burial places of the Apostles Peter and Paul—wose bodies are now removed to their respective churches.

In the church of St. Agata, the heart of Daniel O'Connell is preserved in a silver urn. bearing the inscription " Natus Kerry-Obiit Genoa." The church of St. Agnese, in the "Piazza Navona," is upon the spot where that Saint was publicly exposed after her torture, when she saw with blindness the first person who saw her degradation. The church of St. Andrew delle Valle, stands nearly on the spot where Cæsar fell. Numerous other churches mark the sites whereon, were enacted many of those tragedies that have made Rome both famous and infamous.

The church of " Ara Cœli " is held in great veneration by the Bomans, on account of a miraculous wooden doll figure of the infant Saviour, the " Santissimo Bambino," whose powers in curing the sick have given it extraordinary popularity. It was carved by a Franciscan pilgrim. out of a tree which grew on the Mount of Olives, and painted by St. Luke, while the pilgrim was sleeping over his work. The " Bambino" is extremely rich in gems and jewelry, and is held so all powerful in case of severe sickness, that it receives more fees than any physician in Rome. When this figure pays a visit to a sick patient, it always occupies the whole of a state coach, kept for the express purpose. I think Gibbon tells us, that in this church, he first conceived the idea of writing his " Decline and Fall of the Roman Empire." The church of the " Cappucina" has beneath it a cemetery belonging to the adjoining capuchin convent, the earth of which was brought from Jerusalem. The walls are covered with bones and skulls, and several skeletons are kept there, standing erect in the robes of the order. Whenever a monk dies, he is buried in the oldest grave, from which the bones of the last occupant are removed to a general receptacle.

Quite a number of the churches are celebrated for miraculous paintings of the Madonna, whose pictorial intercession turned the " tide of battle" in the " Moslem wars," and whose virtures have released from purgatory the souls of many sinful beings. A stone is let into the wall of the church of " San Francesca Romana," bearing a double depression, made by St. Peter in kneeling upon it, when Simon Magnus was carried off by the demons. Silver urns and sarcophagi of marble, or other richly worked and valuable kinds of stone, enclose the ashes or bodies of saints without number in other churches. Before the altar or tomb of each, lamps are kept constantly burning at the expense of the congregation worshipping there. In " San Gregorio," the table is

shown on which that sainted Pope fed twelve poor pilgrims every morning. The church of Santa Maria, sopra Minerva, so called from being built on the site of a temple dedicated to Minerva, contains, with other curiosities, a full length statue of Christ, by Michael Angelo, one of his finest single figures ; but more celebrated from the fact that the toes of the image—now encased in brass—have been nearly kissed away by the faithful, many of whom still pay their respects to the foot of this Redeemer before they undertake their daily duties.

Eight hundred years ago, the church of "Saint Maria of the People" was erected on the spot where the ashes of the "blood thristy Nero" were discovered and scattered to the winds. Tradition relates that the people were constantly harassed by phantoms which haunted the neighborhood, and that this church was built as a protection from these ghostly visitants. Another "Saint Maria" church, in Via Lata, marks the place where stood the house, in which St. Paul lodged with the Centurion ; and in the subterranean chapel there is a spring of water which miraculously spouted up to enable the Apostle to baptize his disciples. The chain with which Saint Peter was bound at Jerusalem gives the title to the church of "St. Peter in Chains." Another church, of "St. Peter in the Mountain," stands near the spot where the Apostle was crucified. And it was very much injured by the French during the troubles of 1848-'49.

One saint became remarkable for having collected the blood of many thousand martyrs, and the Church of St. Prassede was built over the well in which she treasured up this large quantity of precious blood. In one of the chapels of this church is a portion of a column of oriental jaspar to which, it is said, the Saviour was fastened at the flagellation. In another, there is the marble slab on which Saint Prassede used to sleep. The father of Saint Prassede—Saint Pudens—the church legend says, was the first person whom St. Paul converted to Christianity in Rome, and Paul lodged in his house for eight or nine years previous to A.D., 62. (Tim. IV., 21.) In the same church they have a portrait of Christ, which St. Peter presented to St. Pudens. The church of St Pudens stands where formerly stood the house of that saint, and contains a well, in which that holy man collected the blood of three or four thousand martyrs. In one of its chapels, is an altar, at which St. Peter is reported to have officiated.

On one occasion we visited the church of St. Paul of the Three Fountains. It stands upon the spot where that saint was beheaded, and contains a marble column three feet high, upon which he was executed. Within six feet of the corner in which this column is, by an iron grating, enclosed, there is a spring of water. Twenty feet farther on is another spring, and twenty feet beyond is still another spring. These gushing fountains, we are told, sprang from the earth at the three different places where the head of the Apostle struck and bounded from the ground, after it was separated from the body. We drank from each of these altar-covered wells, but, tasting nothing different from the common Roman water, the attending priest concluded it was owing to our great want of faith.

The church of St. Paul Outside the Walls, built over the tomb of the Apostle, is yet unfinished, but when completed, will be, in magnificence, what St. Peter's now is in size. The edifice was partially destroyed by fire, about thirty years since, and in rebuilding the Popes contemplate making it one of the great features of Rome. They have already expended twenty-three millions of dollars upon it, and emissaries are now engaged in collecting subscriptions in America and all parts of the world, for the purpose of completing the building. Not long since, Archbishop Hughes sent over several thousand dollars, but much more will be required before they can put into their places the four hundred mossaic portraits of the Popes destined to ornament the walls.

Two or three hundred of these stone paintings are finished, and set up in their frames. They are made by government employes at the Mosaic works in the Vatican palace.

All the churches are rich in statuary and frescoes, the altars of some being profusely decorated with gold and silver work, on which mints of money have, from time to time, been squandered. Many of the older churches seem more thronged by visitors to the shrine of art than by people actuated by religious zeal. In fact half a dozen artists are generally found in each church, sitting at their easels, busily occupied in transferring to canvass the figures painted overhead, by the old masters, to whom the churches of Rome seem to have afforded a large amount of patronage.

In sketching these relics I do not mean to endorse their authenticity I merely "tell the tale as it was told to me." The *custodi* who exhibit them seldom, if ever, expect visitors to believe what they say, nor do they talk or act as though they believed their stories were entitled to credence You and your readers may believe what you like, and reject what you like. For myself, on the spot, I reject the whole. I hope my visits to the churches of Rome will not make me feel less proud of the modest little edifice of my own dear native land, in which, I am sure, our people worship their Maker with a more unfaltering belief in His goodness, than a great many who bow down before the graven images erected in these repositories of "Sacred Relics." J. P. B.

High Latitudes and Low Latitudes.

From our Old Elbow Chair.

Climates have much influence on the constitutions and character of animals generally, and on none more than man. High latitudes produce few poisonous plants, few venomous serpents, few of the rank vices. Low lattitudes abound with all these. All the rank poisions of the vegetable kingdom flourish in warm climates; the home of the venomous serpents is in low lattitudes; all the malignant diseases are generated and matured where the frosts and snows of high latitudes never come; and all the passions and vices which distort, corrupt and demonize the human soul, are indiginous, rife and rank where the sun's rays fall most perpendicularly, and where pestilential vapors burden the sluggish atmosphere. Should we not, then, have charity for our fellow men whose lot is cast in those regions? Is it not their misfortune rather than their fault, that they want those qualities of mind which enable men to discriminate between right and wrong, between justice and injustice, between virtue and vice; which make men patient under unavoidable suffering, forbearing under slight injuries and trifling provocations, regardful of the rights of others and tolerant to conflicting sentiment; and which allow the light of ratiocinatian to illume their moral pathway, and to develope the probable consequences of all contemplated acts, previously to action? It is evident to our mind that even direct, sober-minded, rational men, do not generally make sufficient allowance for the foibles, peccadillos and peccabilities of men, which are incident to unavoidable circumstances.

We are led to these reflections by viewing and contemplating the great difference in human character, between those of high and those of low latitudes, in our own country. The intelligent reader will understand, that, in this comparison, though we speak in general terms, we by no means intend to deny that there are numerous individual exceptions.—We have, in the north, men who are too impulsive to be discreet; too passionate and fiery to give time for reflection; too self-sufficient to listen to wise counsel; too haughty and repulsive to fellowship true philosophy in plain garments; too determined in the pursuit of a darling purpose to look forward to results or listen to reasonings on probable consequences; too wrapped in selfishness to reflect that others have rights that may not be infringed with impunity; and too reckless, rash and fool-hardy to be restrained from rushing headlong to self-destruction.

Whilst those are prevailing characteristics of but a minor fraction of the northern population, they are traits of the general southern character, with exceptions about equal in proportion to those whom they distinguish in the north. Hence it is that southerners adopt theories without examination, condemn without investigation, jump at conclusions without reflection, and rush into dangerous enterprises without calculating the probabilities of success or the consequences of failure. Hence it is that they have so many quarrels to be settled by the pistol and bowie knife, brought about by taking fire at imaginary insults, and exploding like guns which go off at a half cock. Hence it is that they are so subject to every-day errors of life, and to errors continued through life. Hence it is that they proffit little from social intercourse, learn little

of the wisdom of the wise, and add little through life to the stock of knowledge acquired in their pupilage. Hence it is that they rush into such lawless enterprizes as their late piratical attempt to rob Spain of the Island of Cuba, regardles alike of constitutional obligations, of the faith of existing treaties, and of the stigma which it must bring upon the honor of their countuy. Hence it is that they seek to ru'e arbitraiily in the counsels of the nation, arrogantly requiring the majority to submit to the minority, and threatening to dissolve the Union and involve the country in all the horrors of civil war, if their mad projects of slavery propagandism in free territories is thwarted by a constitutional decision of Congress. And hence it is that they would not hesitate to carry their threats into execution, without reflecting for a moment that the consequence to them would be the most dire that can be imagined, were it not for the noble exceptions of master minds which are here and there to be found among them.

Many of the greatest men that any country ever produced, have sprung from the soil and grown up under the scorching sun of southern climes. But these are among the glorious exceptions whom the Almighty, in his wisdom and goodness, furnished with minds superior to the influence of circumstances. Great indeed must be the human mind that germinates, grows and matures in the midst of so many baleful influences, and ripens into profound wisdom, sound philosophy, exalted moral worth and universal philanthrophy. Such a man was Jefferson, and such men were many of his compatriots whom we might name. But the work of degeneration has been going on there ever since the days of the revolution. That institution which the great patriot whom we have named hated in his very soul, and which he strove with all his giant powers to prevent from spreading in the land, has been continually effecting its work of degradation, till few and far between are the stars of the first magnitude that may be seen to emerge from the southern horizen. They now persecute such men, as the unbelieving Jews persecuted the holy prophets; and it is dangerous for such ones to raise their voices among them. See where the dauntless and noble Benton stands, with ten thousand shafts of malice, and occasionally an assasin's revolver, aimed at him.

"O thou that stonest the prophets and persecutest them that are sent unto thee!"

Spiritual Rapping in Turkey.

The following, on the subject of spiritualism in Turkey, comes from a gentleman in Constantinople, through the New York *Tribune*.

It would seem very natural and probable, that among the multitudes of spirits who have been unceremoniously ushered into the spirit world during the war which has just closed, that there should be many anxious to communicate with their surviving friends.

"For more than a year past, the turning tables has been well-known here, and tried with entire success by several individuals, young and old, credulous and incredulous, nervous as well as those of strong frames and powerful nerves, to the utter amazement of the spectators. More recently spiritual rappings have been experimentalized in this city, with equal success though little understood.

An Armenian Physician. Dr. Shishman, a pupil of the seminary of the Rev. Mr. Hamlin, (American Missionary,) of Bebeck, on the Bosphorus, lately returned here from Paris, where he had gone to perfect his medical studies. While in this capital, Dr. S. either heard or saw experiments of rappings and animal magnetism, and explained the results to some of his countrymen of this place—much, no doubt, to their surprise and curiosity.

Since his arrival, private individuals have endeavored to ascertain whether or not they possessed the power of magnetism, and succeeded entirely. One young Armenian lady of Galata, of a very nervious temperament, (it has been now clearly ascertained) can serve as a medium between invoked spirits and human beings still of this life. Startling as this assertion seems, the facts which I shall detail will serve to support it.

But first allow me to state that I am strongly incredulous, first: Because I believe there never has been, and never will be, any intercourse between the beings of this existence and the souls of the spiritual world; and secondly, because of the unspiritual manner in which it is supposed the latter communicate with living men and women in this life.

The young lady in question had, until recently, a nervous indisposition. She became frequently attacked with hysteria, and suffered much from a feeble frame. She was placed under Dr. S.'s care and he has succeeded in curing her almost entirely. She experimented with the tables with extraordinary success, and at the request of the Doctor, she consented to make an attempt at serving as a medium between invoked spirits and those who chose to ask for them. For this purpose she seats herself near any small circular table supported by a tripod. She rests her right hand upon this table, and any person present being deputed to ask whether a certain spirit—say of Napoleon, Lord Byron, or Mirabeau—will respond to his or her question, makes the request in an ordinary loud voice. If the spirit is disposed to accede to the request, a knocking is heard upon one of the three feet of the table. The request must be made in the language which the spirit must have spoken (his native tongue) while in this life.

Many of the responses have filled all those present with surprise.—The incredulous have been greatly embarrassed by them, and like myself, all feel that there must be either some deception, or some result of magnetism thus brought into action, heretofore unknown. Most of the spirits invoked have been those of departed Armenians, and consequently the language spoken is the Armenian, with which I am wholly unacquainted. One spirit replied that it was a cherubim. None seemed disposed to give any information as to the *fnture.* What they have been, and still are, is freely mentioned. The spirit of M. Carabet Dey Oglou, an uncle of the young lady serving as a medium, was one evening invoked, and she had to be cut off immediately from her condition of medium, or she would have fainted, so much was she effected by it. To do this it is only necessary for a stranger to touch the hand placed upon the table. On Lord Byron's spirit being invoked, the rappings on the table were most violent and so alarmed those present that the medium had to be cut off immediately.

One of the spirits has stated that there are twelve persons in this place who have the faculty of serving as mediums. Some of them are known. One is a married lady of rank, who has tried experiments with entire success, but, as well from her own repugnance as from that of her friends and relations, she has determined never to attempt it again.

I would add that one of my particular friends, a young Armenian full of conscientious convictons and a probity and morality beyond all suspicion, has a brother, a priest at the Armenian College of St. Lazarus in Venice, to whom he is greatly attached. As an experiment he asked whether the "guardian spirit" of his brother would manifest itself to him. It did so, and said that it was no human spirit, but a "cherubim."

The impression which these facts—for such they certainly are—have made in Constantinople, is very great. Animal magnetism has, however, been practised here by some of the dervises for many, many years, for the curing of diseases, and allaying of pain. I have witnessed this a hundred times, and fully believe in its efficacy. It is nothing more than manipulation of the part affected. I verily believe that the operator is wholly unacquainted with all magnetism (as a science) and ascribes it to the superhuman powers given him by Allah or the Prophet in recompense for his piety and constant mention or contemplation of the name of Allah."

Paste for Chapped Hands.—Mix a quarter of a pound of unsalted lard, which has been washed in salt water, and then in rose-water, the yolks of two new laid eggs, and a large spoon full of honey, and as much fine oatmeal or almond paste as will work it into a paste.

AGE OF PROGRESS.

STEPHEN ALBRO, EDITOR.

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A Talk With Our Spiritual Friends.

The editor begs leave to introduce to your acquaintance, Messrs MURRAY & BAKER, who have become the proprietors and publishers of the Age of Progress, having purchased it from the Harmonial Printing Association. They have bound themselves to continue its publication in size form and manner as it is now published, at least for one year from the present date, and they have no doubt that their interest will bind them to continue it indefinitely.

They intend to use every exertion to make it interesting and instructive to its patrons, and will spare no outlay of expense or energy to accomplish that object.

Now, friends of the Harmonial Philosophy, it remains for you to say whether they shall be successful or not. You know that those who attempt to propgate the spiritual faith, have to encounter an opposition which is not only powerful, but sleeplessly vigilant and untiringly active in the pursuit of expedients to accomplish its purpose. Knowing this as you all do, you certainly deem it your duty to make bare the arm and extend the hand of patronizing friendship, to those who step boldly into the arena, as champions of your cause, defenders of your faith and propagators of the eternal truths which are handed down from God, by the mouths of his ministering spirits.

Spiritualists who are truly spiritualists, cannot be materialists. Thes is a self evident truth. Then Spiritualists, for the sake of saving two dollars per annum, cannot refuse that ammount of aid, to an enterprise of this character, when they get the full worth of their investment, independently of the treasure they lay up in heaven, by the advancement of the most important cause that ever employed the talents and energies of man. And who is there that cannot, by using a little more economy, spare two dollars out of the earnings or income of a whole year? Certainly there is no man nor woman, who enjoys health, that cannot do this, if avarice do not tighten their purse strings and freeze up their sympathies.

Let no one say, I am convinced of the truth of spiritualism, and have no need of an organ to sustain my faith. If you have no need of philosophical reasoning, the outside world has; and if you are a philanthropist, you will reap more pleasure from the aid you will afford the cause, than from anything that two dollars, or twenty times two dollars could purchase. Look at the beautified spirits, who leave their blissful abodes, and return to this dreary earth, and labor continually for the redemption, from ignorance and vice, of those who denounce them as liars and devils. They have no need of a spiritual organ to convince them of the truth of the Harmonial Philosophy. If they were selfish, like those in this world who excuse themselves from contributing two dollars to the support of a spiritual paper, they would remain in those regions of beauty, love and bliss, where there are no evil minds to encounter—where they have not to dwell and labor in earth's fated atmosphere, and hear the blasphemies of depravity and the wail of misery continually. It is because they love their bretbren and sisters who remain in the flesh, more than they love their own beatific enjoyments, that they thus return to earth and thus labor.

In view of the little inch of time we have to stay here, and the great necessity of being elevated to a spiritual condition to enter upon the upward march of eternal ages, should we not endeavor to imitate the philanthropy of those who are not kept from us by the joys of that realm where beauty forever more beautifully blooms—where love constitutes the breathing atmosphere of the soul? See what they sacrifice for us; and shall we not devote a few paltry shillings to the promotion of a cause for which they, for years and years, forego the joys of heaven? It really seems to us that no man or woman who realizes the beauty of the Harmonial philosophy, and its great importance to suffering humanity, can possibly refuse so small a contribution as two dollars per annum, to its propagation, even though no other equivalent were received than the consciousness of having aided a cause in which millions of angels are engaged.

Having parted with all our pecuniary interest in the paper, we can now speak freely to its patrons, and those who should become such, without fear of being suspected of pleading our own emolument. Having more than given twenty months of our time and labor to the cause, without other remuneration than the peace of conscience and hope of future reward which have resulted from it, we can ask others to be liberal, without feeling that we ask more than we are willing to give.

Buffalo Harmonial Conference.

MR. DAYTON, in the afternoon of Sunday last, and Mr. SMITH, in the evening, lectured through Mr. Forster, on the scripture texts which they furnished us for publication. The audience in attendance, were quite as large as usual. The hall is never quite filled in the afternoon, because a great many are not yet quite ready to shake off their connections with the various church organizations, and feel a kind of obligation to be seen in their respective pews in the latter division of the day. In the evening they feel more at liberty to go where they please, and then our hall is filled to its utmost capacity.

We have been compelled, by our convictions, to say so much in commendation of the lectures given by those two powerful spirits, through the organization of Mr.F. their medium, whom they sought and brought to this city themselves, that we will now only observe that the last were in nowise inferior to any of their predecessors. We may say, however, that the amount of historical knowledge manifested in those two lectures, would have taken the best read divine in the country, one month's close study and hard labor, to collect and arrange it in the regular order of dates, in which it was given to the audience. And then no incarnate mind could have retained it, so as to deliver it without having it committed to writing.

CHANGE OF SHAPE.

The *Spiritual Teleyraph* of last week, comes to us in 6 mo form and greatly improved in appearance. We are pleased to see this evidence of its prosperity, and wish its conductors success according to their merit; which, it is but justice to say, is by no means small.

Our Common Schools.

We have, since the organization of our present School system, had much to say in reference to it, both as editor and correspondent of the daily and weekly press of this city. Those who know our sentiments, will bear testimony that we hold the education of youth to be the most important duty that devolves upon the mature and acting generation, at all times. And those who have been in the habit of reading what we write, are aware that we are, and ever have been, in favor of making education free to all children, and taxing property for that purpose; beleiving, as we do and ever have done, that every dollar thus contributed by tax-payers, is doubly saved in public expenses which would result from the want of education, and trebly saved in the better moral and social condition of the community. This being our position, we claim the privilege as legitimately our own, in common with other citizens, to speak our sentiments freely, on all the difficulties which spring up in the management of the system, which threatens to affect it prejudicially.

It appears, by proceedings had by the citizens of School district No. 4, as published in some of the city papers, that there is a difficulty there which, if not accommodated by mutual concession, will probably render that School useless for the season, if not for the whole year. Ostensibly, this difficulty grows out of the refusal of the Superintendent to dismiss a female teacher, who has, by some means or other, rendered herself obnoxious to many of the citizens of the district. As respects the qualifications of this particular teacher, we have no knowledge, and nothing to say; nor shall we undertake to censure or exculpate the Superintendent for retaining her, against the will of those who object to her. There seems to have been a misunderstanding between her and the principal teacher of that district, which has resulted in his withdrawal from the School. This gentleman—though we have had one occasion, as we thought, to find fault with him for what we deemed to be an impropriety, outside of his duties as a teacher—we consider to be a valuable man to the community, in the way of his profession, and regret that any circumstance should deprive the people of the city of his services.

Underlying the ostensible cause of the difficulty, to which we have alluded, is a primary cause, which, not only here, but in many other places, and under many other circumstances, has done much mischief In an evil hour, following the lead of persons in more conspicuous situations in life, the subordinate teachers of this School, got up a donation for the principal. This act of generosity stimulated the scholars of the several departments, to contribute a fund to procure presents for these subordinate teachers. This was done—the presents were procured and presented; and, as might have been anticipated, some of those teachers and particularly the one who has become obnoxious, considered themselves undervalued, by receiving inferior presents; and the one particularly alluded to, manifested her displeasure by returning her present to the donors, and took steps, as has been alleged, to annoy the principal teacher. And this circumstance it is which "has caused this great commotion," in district No. 4.

Now, instead of falling upon these small-fry offenders and beating them for a fault which is not radically their own, let us go to the root of the evil, where the weight of censure justly belongs. Let us, for a commencement, go to Washington, which may truly be designated the head quarters of moral and political corruption, and see what we can find there. There we can find, or might have found, a boss-builder, or a commissioner employed by the general government, to oversee, manage and direct the building of the wings of the Capitol. Looking back along the newspapers history of his proceedings, we shall find that the principal employees on that work, instigated either by him or the spirit of corruption, got up a donation of great value, for him, and taxed all the mechanics, clerks, laborers, hodmen and all, to make up the sum of money necessary for the purpose; and then there was a public presentation, a speech and a reply; and the scandalous transaction was heralded in all the political organs of the nation, as something reflecting great honor upon the parties; whereas, in reality, it was an outrage upon justice and a cognovit of corruption. If the employees on that work received no more than a fair compensation for their time and labor, it was unjust and oppressive to require them to contribute a part of their earnings to purchase a rich present for the man who was receiving a fat salary from the government. If they were paid so extravagantly for their services that they could well afford to be thus taxed, the employing superintendent acted corruptly, and then received the reward of his iniquity, in the shape of this donation.

From Washington, we may go to many other localities, where public works are constructed, and find the corrupt precedent imitated.—From these we may go to the managers of Railroads, and find similar contributions levied, and similar presentations made; and so on, through all public institutions and business establishments, even down to city street commissioners and their employed forces. Indeed, we have heard of a boss chimney sweep, who had a silver tobacco-box presented him, by his journeymen of the scraper, brush and soot-bag.

We are glad to know, and pleased to mention, that there are some government officers who view this too generally prevailing practice, in the light that we do, and repudiate it as corrupting in its tendency. We need not go outside of the County of Erie, to find an officer who accidentally discovered that his subordinates were procuring for him a valuable piece of house-hold furniture, and who promptly put a stop to all farther proceedings in that direction, intimating to them that if he needed such a piece of furniture, he was better able to purchase it for himself than they were to purchase it for him; and warning them that such an act would involve a violation of the oath which each one would have to take, on receiving payment for his services. Such an officers, when he finds a subordinate to be either incompetent or unfaithful, can discharge him, without fear of being reminded of gratuities recived and not reciprocated with expected favors.

Had the Superintendent viewed these things in the light that we do we have no doubt that he would have interposed his authority to prevent the enactment of any such harmony disturbing follies as donations and formal presentations, in the Schools. And we hope this difficulty will be a salutary lesson to him, to the School Committee, and to the City Council, causing them to take care that nothing of the kind shall be allowed hereafter.

In conclusion, we may be allowed to say, that although the clamor of one two or three fault-finding citizens of a School district, should not deter the Superintendent from employing such teachers as he may deem best qualified for the duties required, the expressed will of the majority in such district, should be respected by him, and govern his actions. Whether or not there has been any such expression in that district, we know not; but if there have, it can not be treated with indifference without violating the fundamental principle which constitutes the basis of our whole representative system.

Let us add, that the office of Superintendent of Schools is a most thankless one, and one in which much decision of character is necessary; and if that officer, whoever he may be, frequently run against inharmonious minds, it may not be wondered at if he sometimes lose his equanimity.

The above having been written early in the week, we have since understood that the difficulty has been settled. Our strictures in relation to a bad practice, however, are none the less appropriate.

FREDONIA, April 9th, 1856.

MR. ALBRO:

Please puplish this if you deem it worthy of publication.

The mind, which is the soul, the spirit, the divine part of man—that which emanated from God, and which is a part of God, possesses high and noble aspirations—the longings of the soul for the priceless riches which are enshrined within learning's temple—the treasures which lie in rich profusion upon its altar, and the gems which sparkles and adorn the mind's inner shrin, whence flows our love foe, the ideal and beautiful in nature. Our exalted conception of the grandeur and

sublimity, with which her rugged paths are diversified, and our higher faculties of mind which prompt us to love and adore the Being whence all nature's beauties sprang. And it is these sentiments of the soul—these emanations of the mind, ever fraught with such powerful emotions, that speak so plainly of its own divinity. It is in these outpourings of the heart, in language's choicest words—in the varied expressions of the soul-beaming eyes—the channels or the outlets for the intellectual waters to gently flow from the mighty ocean of thought within, to the bosom of the boundless sea of immensity without, whose limits are unknown—whose extent is all space, and whose duration all time—all eternity. It is these out-gushings, I say, which bear the impress of a hand divine. And inasmuch as these aspirations and desires of the mind are a part of its nature it can never, except in its infancy, be content with the nourishment that simple knowledge gives; but as it grows in strength it seeks new mysteries to solve, still deeper truths to investigate, and higher themes on which to exercise its power. In its lofty aspirations, it seeks for the highest knowledge that earth affords—desires to advance still farther in wisdoms ways, and make bright the intellectual diadem, with the sparkling gems of truth, that it may cut aside the clouds of ignorance and superstition—dispel the starless gloom of doubtful uncertainty, and shed abroad in its richer effulgence, its own bright light. And more than this, it sends inquiring thought above earth, its infant home, beyond the star-gemed skies above, where it yearns to commune with spirit friends, that it might rise to spirit thoughts teaching it to cherish well the priceless gems of truth which sparkle only in wisdoms ways—to pluck none but the flowers that bud and bloom in virtue's path; for they alone are unfading and lasting as eternity, *their* fragrance only, perfumes our moral natures, and ascends to higher spheres, there to mingle with the sweets of heavenly flowers, planted by angel hands.

Then think you not that these high and holy aspirations of man's nature, were implanted within his being by God himself? think you not they originated from a divine source, and are co-existent with God and heaven? Yea! they tell man of his own immortality—from whence his being—and that his future destiny will be eternal progression, advancing still nearer to the Great First Cause—God and his perfection. They tell him too, to cultivate those God-given gifts of the mind and the heart—to mould them well for they are to be transplanted to celestial homes, there to mingle with spirit friends—their souls to expand in purity of thought, in the pure sunshine of angel smiles. They tell him to expand the mind by reaching for truth in nature's arcana hidden, by studying to solve the many problems in the book of nature yet unsolved, and by exercising reason, that noble faculty of the mind; and thus train its higher qualities to look upward in their aspirations—to aim only for perfection, and thus attain a closer affinity to the spiritual, the heavenly. They tell him to mould the heart aright by exerting the good in his nature—that which is related to heaven and not to earth, by cultivating purity of thought, thereby training the affections of the heart to cling to virtue only, as their guide. They tell him not to allow the streams of affection which so gently flow within the human heart, to become ruffled by the storms of anger, but to tune the inner harmonies of the soul to vibrate in sweetest unison with virtues softest melodies, and thus prepare himself to impart instruction to undying souls around him, that when his spirit shall wing its flight to heavenly spheres, it may reach an elevated condition, and thence progress on through all eternity.

REMARKS EDITORIAL.

Our youthful and amiable correspondent has, probably, watched impatiently for the appearance of the above production of her genius, whilst we have held it under consideration. We publish it, not so much for her gratification as for her future benefit as well as for the benefit of all young adventurers in the field of literature. Should she preserve it—which we advise—she will perceive, as her genius ripens, that the subject which she chose, was too great for her powers, and she will thank us for withholding her signature.

Usury.

Were there no restriction on usury, those who had money would not engage in trade. They would prefer loaning it at an immoderate percentage. The lender would enjoy all the profits of the borrower without ncurring his risks, and the industrious would become slaves to the usurer. To obviate such results, every State as it becomes rich decreases the rates of interest, that those who are determined to sit idle shall have no more than a sufficient inducement to loan their money, otherwise idleness would be encouraged in proportion to the wants of the energetic.—*New York Tribune.*

This is one side of the question. Now hear the other:

Were there no legal restraint imposed by law, upon traffickers in money, law-abiding and conscientious capitalists would enter into competition with the cut-throats of the craft, and money, like all other commodities of trade, would be governed by the law of supply and demand, and sell, at all times, for its market value, and no more.

A scarcity of grain makes flour higher. A great demand abroad increases the home value of all the products of agriculture. This cause, and this alone, has kept breadstuffs and every thing eatable up to double their usual rates, for the last three years. Why has not our legislature interposed a prohibitory statute, to save the poor from being thus extravagantly taxed for the absolute necessaries of life? Instead of during this, they have submitted, not only to let the law of supply and demand regulate the prices of those vital elements of human subsistence, but to allow capitalists to invest their money in them, buying them up in immense quantities, and holding them for speculation; thereby forcing the market value of them up, thus rendering it impossible for poor laborers to procure bread enough to supply the demands of imperative necessity. In all this three years of suffering, the legislature seems not to have even thought of interposing its good officers, between the hungry poor and the avaricious Speculators. And in all this time, capital being thus continually employed, the thousands who were so cramped, financially, that they must have the use of other people's money, were compelled to pay *more than five times the legal rate of interest* to those who dared to brave the interposing statute, and loan their money in violation of it.

See how ruinous it would be, exclaims the fogy advocate of statutory restriction, to the man who is puished for money, if he were allowed to take upon himself an obligation to pay ten or twelve per cent., perannum for money. How soon, he continues, would this rate of interest eat him out of house and home. It is very true that the man who is in debt and is pushed hard for the money, in a tight time, is in a tight place; but how does the restriction operate in his favor. Every man who has a grain of sense knows that the restriction drives capital out of the market, and raises the real rate of interest. If the Sheriff advertise his property for sale, who will give more than half the real value of it, in such a time? The floating capital of the neighborhood, or that which would have been the floating capital, and which he might have had at the true value of it, has been driven into other investments, by the usury law; and none but the pirates who set law at defiance, have money to loan. They know the danger to which they expose themselves, and so do their customers; and it is agreed between them that the lender who braves the law, shall be paid a smart premium for his adventure, as well as large interest for the use of his money. Thus the usury law makes sure the ruin of the embarassed man, instead of being of any service to him.

The advocate of legislature interference, argues that if those who are afflicted with the Speculating mania were allowed to bind themselves to pay any rate of interest that might be agreed on, they would ruin themselves and famililies directly, by incautious adventures. And will they not ruin themselves still sooner, by giving the rate of interest demanded by those who loan in violation of the law? Most assuredly they will. But, if not, what right has the legislature of the state to constitute itself the guardian of speculators, any more than it has to throw its protecting shield over those who employ handicraftsman, pro-

hibiting the payment of more than a dollar per day? Men are no more fit to decide what they shall pay for land, for ships, for horses and cattle, for the products of agriculture, or for merchandize, than they are to decide what interest they can afford to pay for the use of money. Away with those supervising, interfering and meddlesome legislatures. They are as positive nuisances as those municipal councils, who constitute themselves God's champions, raise the banner of Judaism, in defence of holy time, and tell the people what they may do and what they may not do, on the Sabbath.

Thomas Paine.

The spirit of this great man, was always an active one, in behalf of human liberty, from his early manhood, to his transition from this to the second state of existence. And, in accordance with organic law, he is still laboring for the disentralment of the human mind, the freedom of thought and the elevation of souls.

The veneration which we feel for that grossly wronged spirit, prompts us to publish the following biographical sketch,which we find embodied in a discourse delivered at Cincinnati, on the occasion of the last anniversary of his nativity, by T. L. Nichols.

Thomas Paine, son of an English Quaker, was born at Thetford, England, January 29, 1737. A man of the people, he received only the common rudiments of an English education, and at the age of thirteen was taken from school to assist his father, in his trade of staymaker.

A desire for a more active and adventurous life led him, shortly after to ship on board a British privateer, the celebrated ship "The Terrible," commanded by Captain Death. But his father, fearing to lose his son, and being opposed to wars, as a pa t of his religious faith, made such an appeal to his youthful feelings, as induced him to return home, and lay aside. for a time, his warlike and adventurous projects.

But his monotonous and distasteful labor was so ill-suited to his active spirit, that he subsequently joined the privateer, King of Prussia, and made a cruise; of the incidents of which he has left no record.

Of the heart-life of this man we have no history. There are, however, a few facts which open that life to the imagination of the sympathetic reader. He was married in 1759, at the age of 22 years, and settled at Sandwich, pursuing his trade. His wife died at the end of the first year of their marriage. In this love and this loss, we have the key to much of his later life. It was a shock from which he seems never to have recovered. If in his later years he seemed a cynic ,those who have so loved and suffered, know how to forgive.

At the age of twenty-four he was appointed to a place in the excise, which he held for thirteen years. During this time he married again; but it was an unhappy marriage of convenience; or rather of duty and gratitude. He married the daughter of a deceased friend, and took charge of his family and business. This uncongenial and fruitless bond was, after a few year, severed by mutual consent. So far as is known, Paine lived through his life, like so many other human benefactors—loveless and childless. Severed from ties of family, they adopt the race, and give to humanity those talents and exertions which else might have been,more happily perhaps, but less usefully, expended in the narrow circle of a home. The ages of the past have been ages of sacrifice, and the world's saviors have borne their crosses, and their crowns have been crowns of thorns.

In 1774, at the age of 37, flying from the scene of so much unhappiness, Paine went to London. Here he turned his attention to scientific pursuits, and among the philosophers with whom he became acquainted, was Dr. Franklin, whose eminent practical sagacity recognized his fitness for the new world; and he accordingly advised him to try his fortunes in America. He followed this advice, and his destiny, and came to Philadelphia, where he first secured employment as editor of the Pennsylvania Magazine, for which he wrote some pleasant essays and poems.

Thus, in the prime and vigor of his early manhood, chastened in the school of adversity, unperverted and uncorrupted by either a religious or scholastic education; a self-taught, self-made man, he found himself a citizen of the New World, at the outbreak of the American Revolution. His scientific and literary pursuits had introduced him to the society of Franklin, Rush, Barlow, and other eminent men, and he joined in their discussions on the condition of the colonies, and their relations to the mother country.

To appreciate the work which Thomas Paine was now destined to perform, we must remember the state of affairs at that period. The idea of liberty and independence had come to but few of the foremost minds of that age. The great mass of the American colonists, both the people and their leaders, were thoroughly loyal, and strongly attached to Great Britain. They believed in the Divine Right of Kings; the sacredness of hereditary rule, and in the obligations of loyalty. But there was also a feeling of sturdy determination to maintain their constitutional rights.— In this state of things, in 1776, taking counsel with the leaders of the Republican movement, Thomas Paine burst upon the country with his "Common Sense." It was a trumpet peal, which awoke the Colonies to the thought of independence, and prepared them for the contest in which it was won. He taught the people that freedom and security were the true objects of government, and that the simplest form, by which these ends could be attained, was the best; that "of more worth is one honest man to society, and in the sight of God, than all the crowned ruffians that ever lived."

With the religious faith and feeling which characterize all his works he says:

"The reformation was preceded by the discovery of America, as if the Almighty graciously meant to open a sanctuary to the persecuted in future years, when home should afford neither friendship nor safety."

And after the most cogent arguments in favor of independence, and a free government, he closes with this noble and eloquent appeal:

"O, ye that love mankind! ye that dare oppose, not only tyranny but the tyrant, stand forth! Every spot of the old world is overrun with oppression. Freedom hath been hunted round the globe. Asia and Africa have long expelled her. Europe regards her like a stranger, and England hath given her warning to depart. Oh! receive the fugitive, and prepare in time an asylum for mankind."

The effect of this pamphlet, "Common Sense" is, probably, without a parallel in human literature. The first emotion it produced was terror— the next feeling was conviction, and then came an enthusiasm for its principles that resulted in the Declaration of Independence. Contemporary testimony is unanimous on this point. The friends of liberty were cheered onward; those who wavered were made firm, and thousands were converted. "Common Sense" was the knell of European despotism, and the tocsin of American liberty.

Paine did not only write for freedom, but volunteered as a soldier in the continental army,—giving this personal testimony to the sincerity of his principles. In this position he became the guest of Washington, and the friend of Lafayette and the principal officers of the American army —with many of whom he lived on terms of intimacy to the close of his life.

But the struggle of the Revolution was long and severe; and there were times when the bravest might well lose courage and the most sanguine despair. It was not enough to arouse the spirit of the country—it required to be sustained. The people were soon tired of the war. The militia, drafted for brief terms of service, and unused to the hardships of the camp, were leaving the army. Our cities were occupied by the enemy; his ships filled our harbors and bays, and the frontiers swarmed with his savage allies. In this day of darkness and despair, Thomas Paine came to the rescue. It was not Washington, nor the Adamses, nor Franklin, nor Jefferson; the men we call, and rightly call, the Fathers of the Republ.c, who were chosen as the instrument of Providence, in this emergency, but the calumniated Thomas Paine. His "Crisis" went forth to the country like the clarion peal of victory, in the midst of disaster and defeat. It opens with the inspiration of genius, and its first sentence is the sound of a trumpet which will reverberate through all time:

"These are the times that try men's souls. The summer soldier and the sunshine patriot will, in this crisis, shrink from the service of his country; but he that stands it now, deserves the love and thanks of man and woman."

The disheartened soldier, who was leaving the army, turned back and renewed his enlistment; the farmer left the plough in the furrow; the mechanic, his unfinished work on the bench. Men and means gathered around the Standard of Liberty. Members of the Continental Congress returned to their post of duty. The Crisis was read to every corporal's guard in the army; and courage and confidence succeeded to terror and despair.

A man of the people, Thomas Paine knew how to appeal to the popu-

lar heart. Sincere and earnest in his devotion to Liberty, he inspired others with the same zeal. His appeals were prompted by a higher feeling even than patriotism—by the principles of Justice, and the dictates of Humanity.

"Heaven knows how to put a proper price upon its goods," he says, in this remarkable production, "and it would be strange indeed, if so celestial an article as Freedom should not be highly rated."

"I love the man that can smile in trouble, that can gather strength by distress, and grow brave by reflection."

"We live in a large world, and have extended our ideas beyond the limits and prejudices of an Island. We hold out the right hand of fellowship to the universe."

It was in this spirit that Thomas Paine incited and led on the Revolution, which owes as much to his single pen, as to the swords of all its heroes. At every stage of that great struggle, he wrote a new number of the Crisis, which was distributed to the army and country. Well has he been denominated the "Author-Hero" of the Revolution; and well might Jefferson bear testimony to the fact, which bigots have almost made the world forget, that Thomas Paine "had done as much as any man living to establish the Freedom of America." During the war, he served, also as Secretary of the Committee on Foreign Affairs, of the Continental Congresss; as Clerk of the Legislature of Pennsylvania; he volunteered to be one of a party to burn the British fleet in the Delaware; and he accompanied Mr. Laurens to France, and aided to secure a loan of ten millions livers, and a present from the French Crown, of six millions.

For these great and inestimable services, he received, in 1785, the thanks of Congress; and a pecuniary remuneration of $3,000. The State of Pennsylvania voted him five hundred pounds currency, and the State of New York granted him a farm of three hundred acres, at New Rochelle. This may have been enough to satify the simple taste of Thomas Paine, but scarcely enough to evince the gratitude of a magnanimous nation.—In his case, our Republic has not been merely ungrateful; but it has permitted religious bigotry and proscription to cover with ignominy, the name of one who deserves both honor and gratitude.

The war was over, and Paine turned his attention to the arts of peace. He invented an Iron Bridge, and went to France and England to secure patents in those countries. This project, which had but a moderate success, seems to have been a means by which Providence led him to new fields of labor in the cause of Freedom and Humanity. It was the period of the French Revolution, which followed the American. Its principles were attacked with eloquent sophistries by Edmund Burke, but Thomas Paine defended them by publishing, in 1791, in England, bearding the British Lion in his den, his immortal work, "The Rights of Man."

In this work he asserted the great principles of Human Liberty; eternal, impregnable, and as fresh to-day as in all the cycles of the past. He overthrew the basis of hereditary power, by showing that man never could have the right of binding or controlling his posterity by institutions, or governments, or creeds, or laws.

He defined the natural rights of man, as those which always appertain to him, in right of his existence. Life, itself, brings to every being the right of seeking his own happiness, or the greatest enjoyment of that life, which can be exercised without injury to the equal rights of others.

Thus every civil right rests on natural right. Society and government are for the guarantee and protection of every natural right; none are surrendered; but only, as a matter of convenience, in certain cases, delegated to others.

"Public good," he says elsewhere, in his Discourse on Government, "is not a term opposed to the good of individuals; on the contrary, it is the good of every individual collected. It is the good of all, because it is the good of every one."

It is this principle I have tried to bring to the comprehension of those who are placing institutions above humanity; and who would have every individual suffer, for the general good.

Paine understood the true basis of Human Society, or of whatever government or regulation it requires, in the affections or attractions of the human soul—those attractions which, as Fourier has said, are proportional to destinies.

"The wants and affections of man," he says, "impel him to form societies."

"Formal government makes but a small part of civilized life."

"The more perfect civilization is, the less occasion has it for government, because the more does it regulate its own affairs, and govern itself."

"All the great Laws of Society are Laws of Nature."

"Man has no authority over posterity in matters of personal right. All hereditary government is, in its nature, tyranny."

"All delegated power is trust—and all assumed power is usurpation."

Such are some of the fundamental principles, announced in Paines' treatise on "The Rights of Man;" principles which have a wider application, it may be, than he suspected—priciples which are universal and unchangeable because true; for there are axioms in social and political science, as in mathematics.

No man ever comprehended the Age in which he lived, and the great thought and work of that Age, better than did Thomas Paine, and no man has given clearer evidence of genius or inspiration. Thus he says:

"The present Age will hereafter merit to be called the Age of Reason, and the present generation will appear to the future as the Adam of a New World."

"An army of principles will penetrate where an army of soldiers can not; it will succeed, where diplomatic management will fail; it is neither the Rhine, the Channel, nor the Ocean, that can arrest its progress; it will march on the horizon of the world, and it will conquer."

Such was this man's faith in principles; such his consciousness of the power of truth; for he believed that—

"Such is the irresistible nature of truth, that all it asks, and all it wants, is the liberty of appearing."

Has any man, in any Age, given utterance to a more sublime faith?

And these principles, stated with great clearnest, and supported by a power of illustration that rendered them irresistible, are radical, fundamental, and universal. They are the basis of all right; and opposed to every wrong. The most advanced reformer of this day does no more than to extend, to a wider and more comprehensive sphere, the application of the principles of the "Rights of Man," as stated, and in the statement demonstrated, by Thomas Paine. It was this work that excited Mary Wollstonecraft to write her noble "vindication of the Rights of Woman." And these principles, the basis of the Declaration of American Independence, and its claim to the great rights of "Life, Liberty, and the Pursuit of Happiness," have only to be carried out to their legitimate ultimations, to accomplish for Humanity that integral and Universal Freedom which is the condition of Progress, Development, Harmony and Happiness.

Political independence and reforms in Government did not satisfy his principles or his philanthropy. Paine was a Socialist. He pressed upon legislators the duty of securing to all men the means of happiness; of protecting the rights of honest poverty against the usurpations and plunderings of wealth; and while his writings against superstition and priestcraft, brought upon him the hatred of sectarians, his Essay on Agrarian Justice offended the wealthy and aristocratic. But Paine, like every other man who is in advance of his own age, must look for justice to posterity.

The publication of the Rights of Man in England, brought upon Paine the prosecution of the Crown; but while he was waiting the result of a trial, he was informed by an embassy from France, that he had been elected, with severel other distinguished personages, a citizen of the French Republic, and also by the citizens of Calais, a member of the National Convention. Called to this new field of labor, he left England, and published an address accepting the honor of citizenship, and the post of Representative. He was a member of the Convention, in that stormy period; he voted and spoke in favor of the trial of Louis XVI., but his humanity revolted at the idea of unnecessary bloodshed, and he earnestly opposed the execution of the King, and asked, as a favor to America, that he might be permitted to come to this country, and end his days in peace. This brave effort to save a human life, and the life of a King, caused his own imprisonment, in the reign of terror, and his own condemnation to the guillotine, from which he providentially escaped. I say providentially, for such was his own belief.

We come now to a consideration of that portion of the life and work of this extraordinary man, which has doomed him to the calumnies and execrations of the ignorant and fanatical; but which, when truly examined, will be considered as honorable and useful as any portion of his career. He had been the instrument of Providence, in the birth of the Great Republic; he had struck a blow at Hereditary Rule, and the Divine Rights

of Kingly Despotisms in Europe, from which they can never recover. He had now another war to wage with intolerance, bigotry, and religious proscription and persecution.

Thomas Paine was a religious man. Born a Quaker, while free from sectarian creeds, he inherited a spiritual impressibility. He was a man of intuitions. In our day he would be called a Spiritualist—he would be claimed as a Medium.

This is not mere assertion—his writings contain abundant evidence of all I assert. First, of what I term his mediumship, or susceptibility to spiritual impressions, I quote a paragraph from the Age of Reason, in which he says:

"There are two distinct classes of what are called thoughts; those that we produce in ourselves by reflection and the act of thinking, and those that bolt into the mind of their own accord. I have always made it a rule to treat those voluntary visitors with civility, taking care to examine, as well as I was able, if they were worth entertaining; and it is from them that I have acquired about all the knowledge I possess."

Mr. Paine had his religious convictions, and he was faithful to them.—He intended to write a work on religion, to devote to it his matured powers, and to publish it toward the close of his life, making his dying testimony an evidence of the sincerity of his opinions. But the Reign of Terror, that inversion of the Revolution, whose internal history has never yet been truly written, by making his death probable at any time, hastened this work. He could not leave the world without bearing his testimony; consequently, in France, with the guillotine flashing death upon him; with his friends falling on the right and the left; and his own life in imminent peril, he sat down to compose the "Age of Reason."—Let us take his own solemn declaration of the motives of that work. The people of France, he says, oppressed for ages by religious superstition and despotism, were rushing into the opposite extreme of a blank atheism. Paine wrote the Age of Reason, to prove the existence of a God and immortality; and I know of no work extant, in which these two articles of his creed are more powerfully and convincingly sustained.

He wrote the first part of the Age of Reason, including the criticisms on the Old and New Testament, without a Bible or Testament to refer to; hurried by the prospect of the threatening guillotine; and six hours after it was finished, he was arrested. He gave the manuscript into the hands of Mr. Barlow, on his way to prison, that it might not be lost. If there ever was a dying testimony, this is one, for his death seemed inevitable.

Eleven months of imprisonment was terminated by the death of Robespierre, and his own restoration to his seat in the convention.

In his earlier works, Paine had advocated Religious Liberty as a right of Humanity. In the "Rights of Man," he says:

"The first act of man, when he looked around, and saw himself a creature which he did not make, and a world furnished for his reception, must have been devotion, and devotion must ever continue sacred to every individual man, as it appears right to him."

Elsewhere he says:

"Religion is man bringing to his maker the fruits of his heart, the offering of his adoration. It is the equal right of all, to do this in his own way, and the grateful tribute of every heart is acceptable to the Almighty."

These are the words of the Infidel, Thomas Paine. But in the "Age of Reason" he defines his own belief; in that book he says:

"I believe in one God, and no more; and I hope for happiness beyond this life."

"I do not mean by this declaration to condemn those who believe otherwise. They have the same right to their belief as I have to mine But it is necessary to the happiness of man, that he be mentally faithfu. to himself."

The literature of the world does not contain a more beautiful declaration of tolerance of the opinions of others, and the duty of fidelity to our own.

"I troublenot myself," he says, "about the manner of future existence. I content myself with believing,even to positive conviction, that the power that gave me existence is able to continue it, in any form or manner he pleases, either with or without this body; and it appears more probable to me that I shall continue to exist hereafter, than that I should have had existence, as I now have, before that existence began."

"The consciousness of existence is the only conceivable idea we can have of another life—and the continuance of that consciousness is immortality."

But he did not believe the Bible, you say. So much of it he believed; all of it, he certainly did not. He says of the Old Testament:

"It is a history of wickedness, that has served to corrupt and brutalize mankind; and, for my own part, I sincerely detest it, as I detest every thing that is cruel."

And holding to this belief, he had no power, as an honest and most conscientious man, to conceal it from his fellow-men. Thomas Paine was not only no hypocrite, but he was no selfist, time-server, or coward. He knew his work, and he did it. He said:

"When a man has so far corrupted and prostituted the chastity of his mind, as to subscribe his professional belief to things he does not believe, he has prepared himself for the commission of every other crime."

But if Paine did not believe in all that is contained in the Bible, he did believe in, and most truly reverenced, the word of God. Here is his own statement:

"The Word of God is the Creation we behold, and it is this word, which no human inventers can counterfeit or altar, that God speaketh universally to man."

Elsewhere he says:

"The creation we behold is the real and ever existing word of God, in which we can not be deceived. It proclaims his power; it demonstrates his wisdom; it manifests his goodness and benevolence."

And he wrote his "Age of Reason," the most abused, perhaps, of all human productions, with this noble purpose:

"To relieve and tranquilize the minds of millions, and free them from hard thoughts of the Almighty."

A noble purpose; a sublime faith; a conscientious endeavor; what can we ask more?

Thomas Paine was a man of great honesty of purpose, as well as freedom of thought. He did what he believed to be right, acting under at noble sense of duty, and caring little for the consequences to person or reputation. In this he was an example to all reformers—a resolute heroic character, whom those who hate must still respect. His sentiment, in the Rights of Man, respecting the squandering of public money, is a lesson which too many of our politicians need to study. He says:

"Public money ought to be touched with the most scrupulous consciousness of honor. It is not the produce of riches only, but the hard earnings of labor and poverty. It is drawn from the bitterness of want and misery. Not a beggar passes, or perishes in the street, whose mite is not in that mass."

Few men have seemed so unselfish as Paine. He was poor, and though a small copy-right on "Common Sense" would have enrichhed him, he gave it to the legislatures of the several States. He made a donation of each number of the Crisis to the cause. He refused large sums for his "Rights of Man," that it might be circulated in cheap editions, throughout Great Britan. He never pressed his claims upon the country for his unequaled and almost wholly unrequitted services. The three thousand dollars given by Congress was a remuneration for sacrifices, and it was left to the State of New York, to provide, by her moderate but sufficient bounty, for the wants of his declining years.

In regard to the character of Thomas Paine, we have the following testimony from Joel Barlow, a gentleman of high position and distinguished talent. Mr. Barlow says he was "One of the most benevolent and disinterested of mankind. He was one of the most instructive men I have ever known; charitable to the poor, beyond his means, and a sure protector and friend to Americans in distress in foreign countries.

"As to his religious opinions, as they were those of probably three-fourths of the men of letters of the last Age, and of nearly all those of the present, I see no reason why they should form a distinctive character in him."

I am not inclined to claim for him this undistinctive character.

Paine is distinguished—nobly and heroically distinguished from nearly all the men of letters, in that age and this by his conscience and courage. He saw and knew as well as we see now, that had he concealed his religious convictions in deference to popular sentiment, he would have been honored and applauded, instead of defamed and calumniated. Had he bowed to the church, or even kept silent, a mantle of charity would have been spread over any human errors or weakness, and his name would have been heard in every blast of the trump of fame, and swelled in capitals

in every Fourth of July oration. Had he been a politic, a wordly, a selfish, a dishonest man, he would have done this; but he was too unselfish, too honest, too faithful to his interior convictions, his sense of duty, and the leadings of Providence to shrink from his work, though it might lead to ignominy and martyrdom.

Outlawed by the British Government, whose cruisers covered the seas, and who searched for him in vessels in which it was supposed he had taken passage, Mr. Paine returned with difficulty to the United States, In 1802. Outlawed by the priesthood, and pious people of this country, he lived in New York and its vicinity seven years, in comparative obscurity and isolation, suffering in age, disease, and loneliness, all the calumnies that a fanatical malice could heap upon him, and an ingratitude, for which it belongs to us to make a tardy, but sincere reparation. He died at the age of 72, in a firm belief in the principles he had held through his life, and, of consequence, in the assured hope of a blessed immortality beyond the grave.

The Robbin's Nest.

BY JULIAN CRAMER.

Beside a stream whose limpid breast
Revealed the shining sands below,
A simple robin built her nest,
And waited for her young to grow.
Her artless song was often heard,
As homeward to her brood she flew;
And when the rosy daylight stirred,
Her music filled the welkin blue.

A reckless boy at last espied
The nest, and made the prize his own;
And when the mother homeward hied,
'Twas but to find herself alone;
'Twas pitiful to see her grief,
And listen to her mournful cry—
She sought in vain to find relief,
And folded up her wings to die.

I marked that boy. He grew apace,
And was at last in years a man,
Yet ever covered with disgrace
That followed some discovered plan;
I watched him with a curious eye,
Expecting some sad fate to see;
I saw it, as he passed to die,
A wretch, upon the gallows tree.

Ah, sinner! heed the lesson taught—
Hast thou not spoiled a robbins nest?
Hath not thy wreckless act been fraught
With anguish to a mothers breast?
God help thee! for I know no deed
So merciless as thine hath been;
And much I fear thy heart shall bleed
Long ages for thy dreadful sin.

Oh! if there be a doom more dread
Than others on the coming day,
It sure must be for him who led
A pure and loving girl astray.
There may be pardon for the knave,
And mercy for the wretch who stole;
But Heaven, I fear me, ne'er forgave
The murder of a human soul!

Victory of Truth.

Truth is the thought of the Infinite Mind. It is the emanation—the essential essence of the Positive Soul. Therefore is Truth the flower of God; and as the source from which this primarily emanates is essentially immortal, so also is itself possessed of the same intrinsic nature? So it appears that truth is a positive and divine principle. It is filled with the very life and power of the Divinity. Consequently, this principle is destined to attain a glorious triumph over all the forms of error which have been born amid the darkness of earth. No mortal power can stay its progress—no ignorance, no oppression, can be successful in crushing the celestial flower, whose germ resides in the heart of Deity; but high above all the repelling influences of earth, it shall grow expand, and bloom in its immortal beauty forever.—*Selected.*

The Pen and the Sword.

BY RICHARD RYAN.

On an editor's table one day,
A Pen and a Sword together lay,
And the worn Pen, who boasted speech,
And saw the Sword within the reach
Of earshot, thus enraged began:—
"Thou thing accurs'd—thou foe to man,
How comes thy form so idly lying,
On this enaml'd carpet's ground!
Thou should'st be where the maim'd are dying,
Where groans, and woe, and tears abound,
In some hir'd heartless ruffian's hand,
Who smites for pelf—and scorns to feel:
There shouldst thou shine accursed steel."
The Sword replied, "Pray who art thou,
That seems so full of fury now?
A Pen! of all the curses given
To earth, when by the foul fiend driven,
Thou art the greatest which old Time
Hath witnessed in each age or clime.
Thou poisonous thing, my point 'tis true
Wept blood, which in fair combat flew,
But thine, at man's command, gives forth
The line which blasteth truth and worth,
The verse that virtue scorns, and when
Thou tirest of this ignoble sport,
Flatter most abject, turn ye then,
And praise each fool in folly's court,
Hireling, you still in p ose rehearse,
The praise of tyrants dire and fell,
And laud, in high heroic verse,
Deeds that could only spring from hell."
"Enough, enough! (the Pen replies,)
Unless we'er handled by the wise,
The virtuous minded and the free,
All wisdom's children must agree,
That since old grey-beard Time had birth,
Ne'er has there been bestowed on man,
Two gifts of such uncertain worth,
As we two creatures—Sword and Pen!"

Selections.

God offers to every mind its choice between truth and repose. Take which you please—you can never have both. Between these, as a pendulum, man oscillates ever. He in whom the love of repose predominates, will accept the first creed, the first philosophy, the first political party he meets—most likely his father's. He gets rest, commodity, and reputation; but he shuts the door of truth.

He in whom the love of truth predominates, will keep himself aloof from all moorings and afloat. He will abstain from dogmatism, and recognize all the opposite negations, between which, as walls, his being is swung. He submits to the inconvenience of suspense and imperfect opinion; but he is a candidate for truth, as the other is not, and he respects the highest law of his being.—*Emerson.*

It is not without reason that sleep is called the brother of death; for when we are asleep we are half dead. The body lies senseless, while the soul extends into another sphere of action, lives in another world, and has another language and other visions. Dreams are but the last rays of the sun setting in a spiritual world, and casting a faint and calm light across the ocean of Infinitude, upon the things of this earth.—*Zschokke.*